

EVODIAS

AND

SYNTYCHE:

OR,

THE FEMALE

ZELOTS OF THE

Church of PHILIPPI:

Miss-led, miss-guided, seduced by those
of the Concision; those evill workers of
the said CHURCH.

Set forth in a Sermon at Brent-woodⁱⁿ Essex;
Febru: 28. 1636.

At the Metropol-iticall Visitation of the most Reverend Father
in God, WILLIAM Lord Arch-bishop of Canterbury.

By IOHN ELBOROVV Vicar of S. Pancras,
alias, Kentish-towne by London.

HIERON.

*Veteres Scripturas scrutans, invenire non possum, scidisse Ecclesi-
am, & de domo Dei populos seduxisse, prater illos qui sacerdotes à
Deo positi fuerant, & Prophete.*

2 TIM. 3. 6.

For of this sort are they, which creep into houses, and leade filly women captive.

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Evodias and Syntyche.

PHIL. 4. 3.

And I intreat thee also my true yoke-fellow, help those women which laboured with me in the Gospel.

 He Text at the first reading may seem strange for a visitation Sermon; yet let no man preiudge it, and I doubt not, but in the opening, handling, and prosecuting of it, to make it good, to sute well with the present State of the Church, with this convention and occasion.

In the former Chapter *S. Paul* instructed the *Philippians* touching Circumcision, Justification, and Sanctification.

In this he concludeth his Epistle with certaine exhortations to them, and salutations of them: The first part is Pareneticall, and exhortatory; and his exhortations are some generall, and some particular.

In the first verse his exhortation was generall to the whole Church of *Philippi*, to stand fast in the faith; and ^{and} therefore to doe it, because of those of the Concision, those evill workers that were amongst them, as in the former Chapter.

In the second, his exhortation is particular, to two godly women, *Evodias* and *Syntyche*, the female factions zelots of the said Church; that *they bee of one minde in the Lord*. And *S. Paul*, as the Visitor of the said Church, (for on him lay the care of all the Churches) in the words of my Text, continueth his exhortation to the Minister there, (for it lyeth much in us

Ministers, by our good or bad example, to hinder, or further the Church's peace) whom he calleth *συνυβη*, his yoke-fellow, to assist him, and to put to his helping hand, to set those two women at rights, to compose their differences, & to stitch up those rents and breaches, which by their faction and dis-unanimity were occasioned in the Church of *Philippi*: *Και σπάρτω καὶ σὺ. And I intreate thee also my true yoke-fellow, help those women which laboured with me in the Gospel.*

Before I come to the parts; first let mee shew you the meaning and explication, who this *συνυβη* was, for there needs no explicatiō of anything else in the text.

There is a great stir about it with Expositors; first some would have here meant *S. Pauls* wife, and reade it in the feminine, *Germanæ conjux*. Others, and the most reade it in the masculine, as *Theodoret*, *Haymo*, *Cornelius à Lapide*, *Oecumenius*, *Lyranus*, and *Carthusianus*. And most of the Greek, and Latine Fathers; yea *Calvin* and *Beza* so expound it.

Admit it was a man, not *S. Pauls* wife: here is a further question among Expositors, who it was. *Vatablus*, and *Velasques* the Jesuite on the Text assents with him, that *Epaphroditus* is here meant (whom *S. Paul* called *συνεργὸν καὶ συμπάσχοντα*) who was with *Paul* at *Rome*, and caried these his letters thence to the *Philippians*. But most are of a contrary minde: and I will determine this with *Chrysostome*, *Parum interest si quis sciat, siue illud sit*: It matters not much who it was; but according to the unanimous consent of the most and best Expositors, it is certaine it was not *S. Pauls* wife, nor yet *Epaphroditus*, but some other godly Minister, then in the Church of *Philippi*, *συνυβη, Socius ejusdem*

1.
Faber.
Stapudensis.
Zuinglius.
Erasmus.
Cardinal
Cajetane.

2.

eiusdem operis, as *Estius* notes on the Text, whose helping hand *S. Paul* here intreats for the dissolving that female faction in the Church of *Philippi*, *And I intreat thee also, &c.* So you have the Explication: We now come to the parts: the words you see are an Exhortation, wherein be pleased to observe 3. General parts:

1. The Matter of it.
2. The Motives to it.
3. The manner of *S. Pauls* proceeding.

The Matter of it; *Help those women*, wherein observe 2. particulars.

1. Gen.

1. The persons for whom *S. Paul* craves helpe, described

1. From their sexe, *women*.
2. By name, *Evodias* and *Syntyche*, αὐταῖς, *those women*.

2. Is the work wherein, that is unanimity, *Helpe those women* τὸ αὐτὸ ποροῦν ὡς κυρίῳ, *To be of one minde in the Lord*.

The Motives to it, 1. In respect of the women.
2. In regard of his function.
3. For the credit of the Gospel.

2. Gen.

For they have laboured with me in the Gospel.

The manner of *S. Pauls* proceeding in settling peace in the Church of *Philippi*: It was in the spirit of meeknesse, by intreating on every hand.

3. Gen.

1. Those factious female zelors; *I pray Evodias, and I beseech Syntyche*, ver. 2.
2. The minister of that Church, his yoke-fellow, καὶ ἑταῖρος καὶ ἐγὼ. *And I intreat thee also my true yoke-fellow, &c.*

So you have the generals and their severals; and by

by the assistance of the Almighty, and your patience, I shall speake something of every one, and briefly of them all.

1. Gen.
Master.

Of the first generall, the matter of his exhortation, *Help those women.* And there of the 1. particular: described from their sexe, *women*, by name *Evodias* and *Syntyche*. *aimis Those women.*

Note.

In that *S. Paul* names no man in this breach and faction, but two women, I note the *propension* and *proclivity* of that sexe to take up errors; that women are more easily seduced than men, and have their judgments first, and soonest poysoned. In *Acts* 16. 13. it seemes, the first that embraced religion in *Philippi* were women; for there it is said that *Paul* preached unto the women that resorted thither. And here it appears, that women were the first that made a side, led a faction, that were seduced in the said Church. The truth of this appeared in *Paradise*, in our great grand-mother *Eve*: *Adam* was first formed, but *Adam* was not first deceived: the woman was first in the transgression, not the man. *Viro mulier, non mulieri vir autor erroris.* The arch-seducer the devill, first set upon *Eve* the woman, and seduced her, then she the man. And *S. Paul* speaks of hypocrites which creep into houses, and leade silly women captive. Ever learning, (like many of our female zelors) continually hearing all the Sermons they could come at; yet for all that he said, that they never came to the knowledge of the truth; they acquired a jangling knowledge, holding of opposition, a knowledge falsely so called. So the seditious *Jews* in the *Acts* of *Apostles* stirred up devout, and honourable women, and the

1 Tim. 2. 14

2 Tim. 3.

Act. 13. 50.

the chiefe men of the City, and raised up persecuti-
on against *Paul*, and *Barnabas*, *Women* first. So those
of the concision, those evill workers in the Church of
Philippi, mis-guided and seduced those good women
in my Text. And there are a generation of such evil
workers every where in our Church of England (e-
vill workers I call them in the point of discipline and
conformity) otherwise perhaps blamelesse in their
lives, and painfull in their Ministry: Amongst whom
many are clamorous, schismaticall *Scripturien's*; most
of them sermonizing trencher Paraphrasts; such as
degorge discipline at full tables, *δεινὸν λαλῶν, ἀδυνατῶν*
τα ῥήματα, full of tongue, and excellent to talke, yet un-
able to speak much to the purpose, who make a noise
in vulgar auditories, like sounding brasse or tinkling
Cymbals, *Vere scioli inter mulierculas*, as *S. Ierome* writ
of *Domino*, womens preachers, and jolly fellowes a-
mongst silly women, and in great esteeme and admi-
ration with them: who though they have scarce a
sag end of a gift, yet will boldly be perking up into
the pulpit, and can make a shift three or foure times
a weeke to throw over such stufte, as workmen that
well may be ashamed; carying a bold face instead of
savory provision, & think it sufficient that the peo-
ple heare thunder, heare them loud & earnest, though
they see no rain. These have learnt this method from
the devill, to leade silly women captive: they have
their *mulieres Calvinianas* (as *Maldonat* the Jesuit cal-
led the French women at the siege of *Sancerre*) their
the disciples, & female profelytes in every place, and
as *S. Ierome* writ of *Nicolaus Antiochenus*, that he had
his feminine troopes. They lay the foundation of
their

Plautus
Afm.

Basil ep. 5.

their credits in the mindes of silly women, insinuate themselves into the favour & affections of their women, and so get them *Patronos satis dicaculos*, such patrons as will prattle enough in their cause, and justification: Who (as S. Jerome writ against *Ruffinus*) doe *Procacitatē disertitudinē & maledicere superioribus bonae cōscientiæ signū arbitrari*: that is, out of their credulous simplicity, doe verily beleeeve such their procacity, & satyricall liberty in speaking evill, nay in downright railing against those of authority, to proceed from zeale, and a good conscience. And in their private conferences with, and Catechizations of them, do obtrude upon their women as Gospell, their own fanaticall asseverations, *Kai tis idias diavoias paritumata*, and the novell imaginations of their owne brains, and tooth and naile speaking, & preaching against the government and discipline of our Church, against the order of Bishops, against our Church-liturgie, yea, & Lerany too, against the use of the Surplessie, the ring at marriage, the crosse at Baptism, kneeling at the Communion, bowing at the name of Jesus, as popish and Antichristian. And silly women being thus seduced, seduce their husbands, as Eve did Adam: *Hinc fundi nostra calamitas*. dangerous champions in a schisme; and there be no such ensnaring attractives to errors & factions, as women are. As they are weak, so are they wilful, weak in capacity and judgement, lesse strength to resist, lesse judgement to discern errors from truth, nor so able as men to reach the depths and mysteries of knowledge: as they are first in faction, so the last out: as out of their credulous simplicity they are first, and easily seduced; so out of their peevish obstinacy they are

are last, & with more difficulty reclaimed; and I dare say, a man may sooner convert five men from the errors of their wayes, than one woman. But I will rake no longer on this sore (*Cynthis aurem vellit & admouit*) only I could wish, that the *Evodias* & *Syntyches* of our Church, our female zelots would not so busily intermeddle with Church-matters (which are too high strains for them to reach) not listen to every deceiver, not hearken to every spirit; but to try the spirits whether they be of God or man: So I have done with the first, the female factious zelots, the disturbers of the Churches peace at *Philippi*: αὐταῖς, *Those women*.

I come to the second, the work wherein *S. Paul* craveth the Ministers helpe, that is *unanimity*, (a blessed work to settle peace in the Church) *Help those women*, τὸ αὐτὸ φρονεῖν ἐν κυρίῳ, *To be of one minde in the Lord*.

Unanimity is a work worthy of all our best helps.

1. In respect of the essentiality, and absolute necessity to the *εὐεργασία*, the *benefesse*, the wel being of the Church.
2. In regard of the dangerous consequents that follow upon the want, and defect of it.

Unanimity is the life and soul of the Church; *Ecclesia nomen est consensus & concordia*: A Church is a name, not of division, but of unity and concord. And *Ibi non est Ecclesia, ubi non est unanimitas*, saith *Erasmus*: without it no Church; *Da unum, & populus est; tolle unum, & turba est*. The Church may fitly be compared to that *Lapis Tyrrhenus* of which *Pliny* writes: *Lapis Tyrrhenus grandis innatat, comminutus mergitur*; that stone *Tyrrhenus*, while it is whole and entire, it swims aloft;

Virg.

2.

τὸ γὰρ τῆς
ἐκκλησίας
ὄνομα ἡ
ἁποστολή,
ἀλλὰ ἐν
συνῳδῇ,
καὶ
συμφωνίᾳ
ἐστὶν ὄνομα.
(bryl. hom.
i. in i. ad
cor.

I.

Eras. pa-
raph. in Act.
i.

Plin. lib. 3.
Nat. hist.

Before
the Tem-
ple was
built.

Aug 54.
Serm.de
Temp.

2.
At the
building
of the
Temple.

3.
After it
was built

1.

2.

3.

4.

Under
the Gos-
peli.

aloft; but if it be broken into pieces, every piece and parcell finks to the bottome: fo the Church by unanimity flotes, and fwims aloft, and is fupported, and kept above water; but if it crumble into fefts and factions, it is neere to deftruftion. In *Gen. 15. 10.* *Abraham* by the appointment of the Lord, having taken a heifer, a ram, and a goat, and a turtle dove, and a pigeon; it is faid of him, that he divided the beafts in the midft, but the birds he divided not. *Quare hoc fratres?* (*S. Aug.* puts the queftion, and refolves it) *Divifit Abraham tria animalia, aves non divifit, quia in ecclefia catholica carnales dividuntur, fpirituales non dividuntur.* Teaching us, as that father doth moralize it, that they are beafts, not Christians that are divided one againft the other, that are not of one minde in the Lord.

In *1 King. 6.* wee reade, that at the building of the Temple all the ftones were smoothed, hewen, and fitted, and then brought into the Temple, and laid; and there was neither hammer, nor axe, nor any toole of iron heard there; to teach us, that in Gods houfe, there fhould be neither fhifme nor rent.

Again, when the glorious Temple was built at Jerufalem, God would have but one Altar there: To fhew, *Quod unum, eundemq; cultum inter omnes effe vellet;* that all that facrificed there, fhould have one and the fame worfhip, bee of one and the fame minde. But one Altar, *Ut vinculum effet sacre unitatis;* that it might be unto the rude people a bond of facred unity: But one Altar, typifying one religion, one heart, one judgement, and one minde of all true Christians.

And under the Gofpell, thofe primitive and firft Christians that ever were, thofe 3000. foules conver-

ted

ted by *Peters Sermon*: It is said of them, that they were all of one heart, and of one soule, and that they all continued daily in the Temple with one accord; when they prayed, they prayed all together; when they heard, they heard altogether; when they brake bread, they did it altogether, unanimously, uniformly: *Tria milia domum unam, mensam unam, animam unam habuerunt.*

And that multiplication of unities, one body, one spirit, one hope, one Lord, one faith, one baptisme, one God and Father of us all, declare that we should be all of one minde in the Lord, all keep the unity of the spirit through the bond of peace; all stand fast in one spirit, with one minde, striving together for the faith of the Gospell. If this will not doe it, in the next place, look with the other eye upon the dangerous consequents that follow upon the want, and defect of it; & by that time I dare say, you will all assent with me, that it is a work worthy of all our best helps.

I. As Unanimity is the life and soul of the Church, so schisme and faction is a dangerous malady in the same; for where strife is, there is confusion; and every evill work. Which made *S. Chrysostome Hom. 11* on the *Ephes.* so earnestly protest against it, λέγω καὶ διαμαρτυροῦμαι, ὅτι τὸ ἐκκλησίαν διχοστασεῖν ὁμοῦ καὶ ἀπορίῃ ἐστὶν ἁρπαγή. *Chrys. in 1. phes. hom. 11.*

Disanimity, disuniformity, is a breaking not on-

*Act. 2. 46.
Act. 4. 32.*

*Chrys. 30.
Hom. on
Mat. 16.*

5.
Eph. 4. 3, 6.

*Phil. 1. 27,
28.*

2.
The dangerous consequents upon the defect of it.

I.
*Jan. 3. 16.
λέγω καὶ διαμαρτυροῦμαι ὅτι τὸ ἐκκλησίαν διχοστασεῖν ὁμοῦ καὶ ἀπορίῃ ἐστὶν ἁρπαγή.
Chrys. in 1. phes. hom. 11.*

ly of the Kings, but of Gods, and the Churches peace; It causeth distraction, hinders devotion, chills the spirits of men, deads, and indisposeth them unto religion, and clouds the understanding in the disquisition of the truth; whereby our assemblies in Gods house become gregations, not congregations: The *con* is gone, disgregations rather, and *Turba gravis paci, placidaque inimica quieti.*

3.

Schisme is the Churches rupture, *solutio continui*, a discontinuation of parts, a disjoynting, a dislocation, and diffociation of the members of the body of the Church. It is a routing of our ranks; puts us out of temper, order, out of joynt, and makes us fall a pieces one from another. S. Paul implied as much, when he saw such siding amongst them in the Church of Corinth; some to hold of Paul, some of Cephas, some of Apollos, some of Christ, that they were out of joynt, when he exhorted them, *ἵνα καταρτισθῶμεν ἰνῆς*, that they be set againe: for, *καταρτίζω* signifieth properly to set a bone that is out of joynt. For as joynts are in the naturall body, so is unity in the Church; *Sancta Ecclesia sic consistit in unitate fidelium, sicut corpus nostrum unum est compage membrorum.* Take away joynts in the body, and the body will be dismembred; take away unity in the latter, and the Church will be distracted, and there will follow rents, schismes, disorders and factions.

1 Cor. 1. 10

Bexa annot.
in loc.Greg. nov. l.
19 cap. 14.1.
Israel.
Num. 16. 3.2.
Church
of Co-
rinth.

For instance and example: 1. What a stir made Corah, Dathan, & Abiram in the congregation of Israel?

What contentions were there in the Church of Corinth, and how did they one swell against the other? some would pray and prophesie bare-headed, others with

with their head covered; and when they came unto the Lords supper, one was hungry, and another was drunken; in as much as *S. Paul* wrote his first Epistle to dissolve those factions, and repress those dissentions that were amongst them.

In the Church of *Philippi*, what broiles, and fracti-
ons were there by reason of the variance, & strife, and
dissention (and that not *Oeconomical* about *meum* and
uum, but *Ecclesiasticall*, and in matters of religion) of
Evodias & *Syntyche*, the female zelots in my Text (o-
therwise godly and religious) that by their over-cre-
dulity were mis-led, mis-guided, & seduced by those
of the Concision; those *evill workers*, as *S. Paul* calls thē.

So in our Church of *England*, (to come home to our
selves) what lamentable fractions, and miserable dis-
tractions are now amongst us? what scandalous and
irreligious libels? what indiscreet, and satyricall pam-
phlets have been lately dispersed against the Gover-
nours and government of our Church? what heart-
burning betwixt Minister and Minister, betwixt Mi-
nister and people, and how do you one swell against
another? For *Sions* sake I cannot hold my peace, and
with *Moses*, *Liberabo animam meam*: You must pardon
me if I be down right, and speak home in the Chur-
ches cause. And here I cannot but lament, & deplore
the want & defect of the practise of this ancient, and
heavenly duty of *unanimity* amongst us, in the words
of *S Bernard*: *Vbi, ubi nunc illud unanimatis exercitiū?*
How disunanimous, disuniform, disorderly are yee in
the house, at the service of God? what rude contenti-
ons, and uncivill contestations are in your Churches?
how unservice-like is your service there? how homely

3.
*Church
of Philip-
pi.*

4.
*Church
of Eng-
land.*

are ye in speech and gesture with God, in, and at the participation of Gods ordinances, as if *Arrian* like ye were haile fellow, and familiar with him: how stout are your hearts, & how stiffe are your knees, that will not bow at the name of Jesus, no more than the seats you sit on, or the pillars of the Church: how is the authority of the Church out-faced: how are the Canons and Constitutions of the same neglected, & vilified by every ignorant illiterate Artizan, Mechanick, high-shooes; by every self-willed, preevish *Evodias* and *Syntyche*, *Quasi lege putant se teneri nulla*. Yea, & by too too many ministers too, (*O tell it not in Gath*) they who should bee ringleaders in obedience, and conformity, yet (*proh dolor*) become *factionum & discordiarū duces*, as it was said of the *Syndichs* of Geneva. It is lamentable to consider, that abundance of knowledge should produce such ill effects; as rebellion, disunity, disuniformity: that every woman will be a *Bernice*, & dare to interpret Scripture, which is not of private interpretation; that every *Evodias* and *Syntyche* will busily intermeddle with the Rites and government of the Church, and teach the Magistrate to rule, and the Minister to preach; that *Sic dicit homo*, so saith such a Reverend minister, should sway and preponderate, and prevaile more with them than *Sic jubet Ecclesia*; that suffer the opinions of private men & ministers to over-balance with them the publique and deliberate determinations, Canons and constitutions of such a national Church. It being thus my b^ethren, as thus it is, I appeal to you all whether this (*viz Vniformity*) be not a worke worthy of all your helps; to compose the differences, and to stich up those

those rents and breaches, which faction, dissananimity, dissaniformity hath occasioned at this present in our Church of England. So much of the first generall, the Matter of his exhortation, *Help those women*, and of the persons for whom he craveth help, *those women*. 2. Of the worke wherein, *unanimity*.

2. *Gen. Motives to it.*

I now come to the motives to it, which *S. Paul* here used to the Minister of the Church of *Philippi*, to excite and stir him up to help forward so good a worke as the Churches peace, (& the same I shall use to you my brethren in the ministry) as it followeth in the Text: *For they have laboured with me in the Gospell.*

1. *In regard of those women.*

Non parvi pendenda, saith *Anselme*: *Evodias* and *Syntyche*, the women in the Text, were not to be slighted or neglected; they were godly and religious, and by their over-credulity, mis-led, mis-guided, seduced by those of the Concision, those evil workers that were amongst them, even to the hazarding of their precious souls: and the Lord, as he hath committed to our trust the dispensation of his Gospell, so the care and charge of their souls: and herein you shall shew your selves skilfull arrists in saving of soules, by helping your women out of their errors, as *S. James* expressly: *Brethren, if any of you doe erre from the truth, and one convert him; let him know, that he which converts a sinner from the error of his way, shall save a soule from death.*

James 5. 19, 20.

2. *In respect of his function.*

For your functions sake: As if *Paul* had said, those women have laboured with mee in the Gospell, doe thou take some paines and labour with them. As it is a notable wyle, & stratageme of the devill, when he cannot hinder the truth amongst us, to disturb our peace; So it is none of the least parts of our Ministration

tion

3.
For the
credit of
the Gos-
pell.

tion in the Gospell, to settle and establish it: We are *pracones pacis*, and it is not enough that we be *Pacati*, peace keepers, (which I feare all of us are not) keepers of the Churches peace, by our conformable obedience; but we must be *Pacifici* too, peace-makers: not *actively*, but *passively* too; we must convert men and women from their errours, compose their differences, rectifie their judgements, & set them at rights, help our women out, not further into errours.

For the Gospels sake, *They have laboured with me in the Gospell*, *Athletice decertaverunt*, as *Cornelius à Lapide* on the Text, they have stood stoutly for the defence of the Gospell; O help them for the credit of the Gospell, It is a great blow to religion, to see Gods dear children together by the eares, at strife and variance in matters of religion; to see our Mother the Church like *Rebecca*, grieved and pained, and troubled in her wombe, with the strivings, oppositions, and reluctancies of two children of contrary dispositions, as the *Conformitan* and *Inconformitan*: God and his Gospell are wounded through the sides of such factious and schismaticall gossellers, they make the word of God to be evill spoken of, and bring a scandall upon the glorious Gospell, which we and they preach and professe. *Hanc ob rem deridiculi facti sumus Iudeis. & gentibus; dum Ecclesia in mille partes scinditur*: For this cause are we become a laughing stock to Jewes and Gentiles, even by reason of our many factions and divisions. As the division of tongues hindered the building up of *Babel*; so division of hearts, disunion of mindes, and disuniformity of posture and gesture, the building up of our Jerusalem, the building up of one

one another in an holy faith. I beseech you then my brethren, suffer a word of exhortation, and be intreated for the peace of the Churches sake, for your peoples soules sake, for your own functions sake, for the glorious Gospels sake, to put to your helping hands to set forward the Churches peace: So while there is peace within our walls, God will send plenteousnesse within our palaces; and God, even our God will give us his blessing. So much of the 2. Generall: The motives to it.

Pf. 122. 7.

I now come to the 3. Generall: The manner of S. Pauls proceeding, in settling peace in the Church of Philippi; not commanding (though over them in the Lord) but intreating.

3. Gen.

1. Those factious female zelots; I pray Evodias, and I beseech Syntyche.

2. The Minister of the said Church: *καὶ σπονδῶν αὐτῶν*
And I intreate thee also my true yoke-fellow.

Good natures (such as are in them that are truly religious) are sooner woone by lenity, than serenity, *Citius leni spiritu, quam dura manu*, by gentle obsecrations, then terrible comminations; many will leade, that will not drive, may be perswaded, that will not be compelled; when fulsome potions, and bitter pills are sweetned with sugar they will the sooner be swallowed, and the better digested. The Apostles where they come once with a rod, they come ten times with the spirit of meeknesse, with I pray, I beseech.

I.
Monendo
potius quā
minando.
Tert.

This was S. Pauls course with all the Churches, 1 Cor. 1. 10. I beseech you brethren by the name of our Lord Iesus Christ, that ye all speak the same thing, & that there be no divisions amongst you, but that ye be perfectly

1 Cor. 1. 10.

C

joyned

Philemon

3, 9.

Zanch. in
loc.

joyned together in the same minde, and in the same judgement. In his Epistle to Philemon, ver. 8, 9. *Though I might be much bold in Christ to command thee that which is convenient, yet for loves sake I rather beseech thee.* So here in the Church of Philippi, *non imperat*, hee doth not command, *nec carcerem minatur*, neither doth hee frighten, and threaten them with imprisonment, *sed rogat*, as Zanchy notes on the Text. *I pray Evodias, & I beseech Syntyche.*

1 Cor. 4. 21.

Amb. lib. 7.
in Luc.

In the old Law, the high Priests and the rest, which were appointed in some cases to be Judges of the people, were sprinkled not with oyle alone, or blood alone, but blood and oyle mingled together; to teach, *Neque habere sine misericordia iustitiam, neque sine iustitia misericordiam*: So S. Paul, *Shall I come unto you with a rod, or in love, and in the spirit of meeknesse.* S. Ambrose in his 7. lib. in Luc. tells us: *Paulus virgam minatur, sed in spiritu mansuetudinis visitat delinquentes*; Paul sheweth and threatneth the rod, but yet he visiteth delinquents and offenders in the spirit of meeknesse.

Amb. ep. 44.

This, even this is the manner of our Churches proceeding: the discipline of the Church is advisedly, and deliberately exercised; not rashly precipitated, and therefore much too blame are many clamorous Inconformitans, that cry out of persecution, persecution in every place. As S. Ambrose advised in the like case in his time, is now performed in our Church: *Si quis suspectus sit infirmitatis, indulge aliquantulum*, if ministers or people bee not only suspected, but convinced of inconformity; the Church beares and forbears with a great deale of patience. There wants no fatherly admonitions, no gentle perswasions, no beseechings,

befeechings, intreatings, or obsecrations.

We may truly say of the Governours of our Church as *S. Ambrose* spake of that good Emperour *Theodosius*, *Cum haberet supra omnes potestatem, quasi parens expostulare malebat, quam quasi iudex punire, vincere volebat, non placere*: When he hath command over all, he had rather expostulate as a Father, than punish as a Judge, he desires to win by lenity (if it may bee) not to force by extremity: *Diu tractatur putrida pars, si sanari potest medicamentis. si non potest, a medico bono abscinditur*: Sic *Episcopi boni affectus est, ut optet sanare infirmos, serpentina auferre ulcera, adurere aliqua, non abscindere, postremo, quod sanari non potest, cum dolore abscindere*. The putrified part is a long time gently handled, that it may be healed; if it cannot, or will not, it is cut off by the good Physitian. So this, you see and know is the manner of proceeding of the Governours of our Church, with our peevish, factious, schismaticall *Nonconformists*: Optant sanare infirmos, they desire to heale the sick, endeavour by all faire meanes to take away errors, schismes, those spreading ulcers out of the Church; to seare some by suspension, in terrorem, & exemplum, not to cut them off. Postremo, quod sanari non potest, what through peevish obstinacy, and contumacious pertinacy cannot, or will not be healed or reclaimed, to cast out of the Church (and that deservedly) by Excommunication, or to cut off by degradation, and deprivation: *Durities vincenda est, non suadenda*: Contumacy is to be roughly handled; and *Melius est ut pereat unus, quam unitas*; yet, cum dolore abscidunt: the Church correcting her obstinate rebellious children, as tender-hearted mothers doe their

Amb. de obitu Theod.

Dei. 102. ap.

Dei. 102. ap.

their stubborne babes, with teares in their eyes, and with grieve and sorow of heart : So you have *S. Pauls* manner of proceeding with those female factious ze-lots, *I pray, I beseech.*

One word of *S. Pauls* like proceeding with the Minister of that Church (whom he calls *συνον*, *his yoke-fellow*) in so needfull a work, and I have done; & that is by intreating too : *Kal iparō kai ot.* *And I intreat thee also my true yoke-fellow.*

And this is all that I have further to say; with *S. Paul*, to *pray, beseech*, and intreat every one of you in your severall rankes and stations, even from the highest to the lowest, to put to your helping hands (as the times require) to set forward so good a worke as the Churches peace.

I.

And first I intreat your helps, you that are Sides-men; & Church-wardens, remember your oaths, and know, that to take an oath is more than to kisse a booke : and see to it, that ye duly, and faithfully (according to the tenour of your oaths) present ministers and people that are wilfull disturbers and breakers of the Churches peace, that conforme not to the laudable ceremonies of our Church. Especially those runners after the persons of men, that run disorderly from their owne minister (to his no little disan-imation) unto other parishes, to heare some *Allobragical disciplinarian*, or some *Genevian Passavantian*. This same gadding and madding after the persons of men, is a maine hinderante to the Churches peace, and the ground and cause of so much schisme, faction, and sedition in the Church of England.

Running fro
their owne
parish and
minister, a
great abuse
in our Church.

2.

Next, I intreat your helpe; *καὶ ἐγὼ παρακαλῶ σὺν τῷ κύριῳ.* *And I intreat thee also my true yoke-*

yoke-fellows, my reverend brethren in the Ministry; remember we are *σὺζυγοὶ*, like oxen, we should all look one way, and draw orderly in the same yoke. If wee then draw one way, you another; if wee be for conformity, you against it, we are not *σὺζυγοὶ*, the Lords work will not on, we shall draw all asunder.

And here I cannot be silent in the Churches cause, I must crave leave without offence, to reprove two sorts of ministers in our Church; who since they will not be intreated, deserve to be reprov'd.

1. Such as are not *σὺζυγοὶ*, *yoke-fellows*.

2. Such as are not *σὺζυγοὶ ὡμοὶ*, *true yoke-fellows*.

The first sort set back to back, and draw contrary to us.

The second sort draw very slowly, and need the goade, admonition at least, and that from the mouth of authority, to quicken and enliven them to it.

For the first, there are (*proh dolor*) too too many pull-backs in the Church of England, that helpe the clean contrary way; that were appointed for the safe guarding of the Church, & yet prove the smiters and wounders of her; that have taken sacred orders, and were purposely ordained in the Church, for the bringing of men into the unity of faith, and of the knowledge of the sonne of God: yet out of a spirit of contradiction, and singularity, many doe arise that speak perverse things, to draw away disciples after them; that hinder, not help forward the Churches peace; why is it thus my brethren? let me expostulate you our mothers cause in the words of S. Augustine; *Vos ergo, quare sacrilega separatione pacis vinculum dirupistis*: Is it because our ceremonies are not commanded in

1.
Veteres
Scripturas
scrutans
invenire
non pos-
sum scidi-
se Ecclesiā
& de do-
mo Dei,
populos
seduxisse,
præter il-
los, qui sa-
cerdotes à
Deo positi
fuerant, &
Prophetæ.
Hieron.
Ephes. 4. 13.
Actis 20. 30.
Aug. 2. li. de
Ept. cont.
Donat.

Ep. 86 ad
Casul.

Calvin lib.
4. Instit.

Maluit per-
verbis voci-
bus veritati
reluctari,
quam con-
fessis erro-
ribus paci
restitui.

Aug. 3. li. de
Bapt. cont.
Dissert. 1.

the word of God : Tell me, where are they forbid-
den ? And S. *Augustine* in one of his Epistles may sa-
tisfie you in that; *In quibus nihil certi statuit Scriptura,*
mos populi Dei, & instituta majorum pro lege tenenda sunt,
where the word of God determines no certainty, as
in Rites and ceremonies, there the custome of the
Church, and the constitutions of her governours, are
to be taken for a law. And Mr. *Calvin* saith, things
indifferent are *in ecclesia libertate posita*, referred to the
Churches discretion. If not this, is it rather, because
our ceremonies to you seem unlawfull, and inconve-
nient, and you, and godly people are troubled at the?
you suppose it, and to you they seem so : well, will
you therefore for seeming suppositious inconveni-
ences, stubbornly draw contrary to your yoke-fel-
lowes, that you will rather lose your living, liberty,
countray, than your opinion ? I am sure *Calvin* ne-
ver taught you that doctrine, neither

1. In the point of wilfulness.

2. Nor in the case of seeming inconveniences.

Not in the point of wilfulness: For when the con-
fistorian discipline did lie a bleeding, ready to expire,
and the whole matter berwixt *Calvin*, and the *Syn-*
dichs of *Geneva* was referred to the foure *Helvetian*
Cities, to the Magistrates, and ministers thereof : *Cal-*
vin secretly and speedily sent letters by *Budens* to
Bullinger and the rest, wherein amongst other things
he thus wrote; *Nec morositate nostrâ fiet, ut loco potius*
cedamus, quam sententia : that is, neither are wee so
wilfull, and stified in our opinions, that wee will ra-
ther lose our place, than our opinion. I could wish
that all of our Church were of his minde in this.

Nor

Nor in the case of seeming inconveniences; For instance, the wafer Cake of *Geneva*, the communion-bread seemed inconvenient to *Calvin* himselfe, and godly people were grieved at it, and was more scandalously abused in Popery, than any thing that our Church enjoynes, yea than the Crosse it selfe: Yet mark, *Calvin* advised his friends not to make any tumult for a thing indifferent, esteeming the wafer Cake to be a thing indifferent. And in his 370. Epistle, answering to certaine questions of discipline, professed that he misliked the frowardnesse of those men, which for such light scruples depart from the publique consent. And my brethren, were I either able, or worthy to advise, I should give you the same counsell that *Augustine* gave to *Casulanus*: When there are divers Rites used in the same Church; (though the Church enjoynes one & the same) namely, when we bow at the name of *Iesus*, and you will not; we stand up at *Gloria Patri*, you sit, and so of the rest; when there is our yea, your nay; what is in this case to be done, whom should we follow? His advice is, *Episcopo tuo in hac re noli resistere, sed quod ipse facit, sine ullo scrupulo, aut disceptatione sequere*: that is, to follow them and their directions to whom the government of the Church is committed; and not the example, direction, fancy of every private minister.

There is another sort too, not true yoke-fellowes in the point of conformity, and, I beleeve, even here amongst us some of that condition, that draw slowly, *Movere video, at non promovere*: that are conformable in judgement, and somewhat in practise; yet are easie and remisse in the Churches cause, which preferre the

2.
*Beza in vit.
Calo.*

*Aug. 84. ep.
ad Casul.*

2.

the favour and good opinion of their *Evodias* and *Syntyches*, of their female zelots, their good dames before the Churches peace: *Ababs* friendship, that is, the favour of some great man in your parish, or countrey: or *Esaus* portion, that is, your good meales, and free entertainment; or I wot not what else you are loth to be without, that which followes after, that is thrust into your hand, or sent home after you: the charity of your good dames, makes many of you (for such base and sinister ends) to betray God in his service, and to lay the-reines on your peoples necks, to doe what they list, and like lawlesse libertines to serve God after their owne fashion.

I beseech you (for the close of all) *σὺν τοῖς γαμοῖς, my true yoke-fellowes*, take to heart the lamentable factions, and miserable distractions of our mother the Church: And suffer a word of exhortation: be intreated by the wombe that bare you, & the paps that gave you suck, to put to your helping hand to set forward so good a work, as *unanimity, uniformity*, the Churches peace; and that,

1. *Præcepto.*

2. *Exemplo.*

3. *Præc.*

1. Helpe it forward first *Præcepto*, by your publique Ministry; preach stoutly, and stand stily for it; O, not against it; helpe those women in your severall charges, in matters of ceremonies (as *Calvin* did instruct the weak in *Geneva*, that were troubled at the wafer Cake) possesse them with the power and authority of the Church; with the nature and indifference of a ceremony, rectifie their judgements, compose

pose their differences, and stitch up those rents, and breaches that are amongst them, and perswade them to obey them that have the rule over them, and to submit to every Ordinance of man for the Lords sake.

Exempla, help it forward by your owne examples: There is a great force in examples, Walk, saith *S. Paul* as you have us for an example : Many times, when reason will not perswade, example will; this is a ready way to it, this would doe it, if you would be perswaded to it : In the *9. Iudges* 48, 49. When the people saw *Abimelech* cut downe boughs of trees, all the people by his example did the like. Be you my brethren exemplary to your people, in your severall charges, in all religious comportments, reverend prostrations, genu-flexions, incurvations in the service of God, and then this work will forward apace.

Prece, help it forward by your prayers too; *Adjuva illas, tam orationibus, quam exhortationibus*, saith *Ab Jesse* : O pray for the peace of *Ierusalem*, they shall prosper that love thee; let us beg of God to put to his helping hand in so needfull a work. *Help Lord, else waine is the help of man*. O thou God of peace, give us all peace through Christ our Lord : Thou Lord that makest all to be of one minde in one place, grante us all to be alike-minded one towards another in Christ Jesus : Thou that art a God of unity, give unto us the spirit of unity, that we may keep the unity of the spirit through the bond of peace. And we beseech thee to grant that all we, which professe thy holy name, may agree in the truth of thy holy word, and live in unity and godly love; that with one heart, minde,

D

mouth,

2.

3.
Psal. 122. 6.

Deus unitas, unitatis omnis effatrix. Dimiss. A. reopagito.

mouth, manner, unanimously, uniformly, wee may serve and praise thee in this Church militant, that hereafter we may be made members of that, which is Triumphant; whither he bring us, that hath so dearly bought us, Jesus Christ the righteous: To whom with the Father, and Holy Spirit, be ascribed, as most due is, from the grounds of all our hearts, all honour, and glory, praise, power, might, majesty, and dominion, now and for evermore.

P*erlegi Concionem banc, cui titulus est, [Evodias and Syntyche.] eamque typis mandari permitto.*

Apr. 2. 1637.

Ex aedibus Lond:

SA: BAKER.

